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WILLIAM CAREY

The Missionary Spirit.

A LECTURE

Given at Belvoir Street Chapel, Leicester,
April 7th, 1910,

BY

SIR ANDREW FRASER,
K.C.S.I., LL D.
Formerly Lieutenant-Governor of Bengal.

LONDON:
THE BAPTIST MISSIONARY SOCIETY,
19, FURNIVAL STREET, E.C.

Price Threepence.

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NOTE.—This Lecture was delivered as the first of an Annual Series instituted by the Leicestershire Auxiliary of the Baptist Missionary Society, to commemorate the life and work of William Carey, the pioneer of Modern Missions.

WILLIAM CAREY

The Missionary Spirit

I UNDERSTAND that the object of these lectures is not to study the life of Dr. Carey, but rather to direct attention year by year to some part or some aspect of missionary work, and so perpetuate his memory in the way that he would most have appreciated, by seeking to increase the interest in the great cause to which he devoted his life. But as this is the first of these lectures it might be excusable to devote it entirely to a discussion of his life and work. It would be impossible, however, to give any adequate account of them in the course of a single brief lecture. There are some excellent biographies of Dr. William Carey, which well repay the time and attention

given to their perusal. Any of you may with profit study them at leisure. At the same time, I propose to give some account of his early youth, and more briefly of his work in India, as illustrating and enforcing certain characteristics of the missionary spirit and certain principles of missionary work. It is certainly a thing to be remembered with great pleasure and thankfulness, in this part of the country, and in the Baptist Church generally, that the first missionary actually sent out by England to carry the Gospel into non-Christian lands was a Baptist minister belonging to Mid-England. He was the first ordained Englishman sent to India, and the first missionary from any land sent to Bengal and Northern India. India had, in the providence of God, been committed to the care of England; but the responsibility which this involved for the moral and spiritual enlightenment of her peoples had, up to his time, been not only ignored but even repudiated.

William Carey was born on the 17th of August, 1761, in the village of Paulerspury. He was the son of a weaver who, when William was six years of age, was appointed school-master and removed to the free school. No doubt the village surroundings, the country scenery, and the agricultural life, to which he first tried to give himself, had

a life-long effect upon him, and made him the gardener, botanist and agricultural reformer which he became in India. The religious influences that were brought to bear on his early youth were entirely connected with the Church of England. His father was Parish Clerk as well as Schoolmaster, and trained him in the Bible and in the Church Prayer Book. He was a strictly moral man, and carefully guarded the young life of his son, who was also specially watched over during his earliest boyhood by his grandmother, a devout woman. At that time little was to be expected from the teaching of the clergy; for in both Scotland and England the Church had ceased to be a real living influence, at least for evangelical religion. The life of the Church seemed to have passed from her; and she awaited the revival of later years. Before that revival came, she had driven from her bosom, both in Scotland and in England, many whom she could ill afford to lose.

The accounts that remain to us of Carey's youth show him as intent on the pursuit of knowledge, patient and determined in struggling with difficulties, and animated by a love of nature and especially, perhaps, of flowers. He took a great interest in the wide world, and studied geography with an exceptional eagerness, which was due to

the enthusiasm roused in his mind by the discoveries of the great explorers and adventurers of immediately preceding centuries. He seems early also to have had an appreciation of religion which was very remarkable, considering the somewhat stern and unattractive aspect of it as presented to him.

One of his most interesting biographers gives us the following picture of Carey's early life: "We have, in a letter from the manse, Paulerspury, a tradition of the impression made on the young rustics by the dawning genius and loftier pursuits and character of the youth whom they but dimly comprehended. When fourteen or fifteen years of age he was most awkward and useless at any agricultural work. He had no desire to join with other boys in play and games. He went amongst them under the nickname of 'Columbus,' and they would say, 'Well, if you won't play, preach us a sermon,' which he would do. Mounting on an old dwarf wych-elm, about seven feet high (standing till recently), where several could sit, he would hold forth."

This is a curious picture of the boy. It leads one to receive with some caution the confessions of Carey, made in later years, as to his character in youth. It is not easy to accept the view that,

as a boy, he practised "lying, swearing and other sins" to any very exceptional extent. There is a certain view of the holiness of God and of His love and mercy, which makes a man "abhor himself and repent in dust and ashes"; but it is not necessary to believe that, because a man has experienced such a revelation and judges himself in the light of it, he has been really in any way, as we should say, a worse man than his fellows. We remember how Paul in the early days, and Bunyan in modern times, each spoke of himself as "the chief of sinners." What is worth while remembering is, however, that Carey did think of himself as sinful and helpless. He had begun, when in his teens, as we have the clearest evidence, by having a very pharisaical opinion of his own excellence and a great contempt, not only for sinners in general, but for dissenters in particular; and it was only when the grace of God revealed him to himself, in revealing to him the infinite beauty of the Christ, that a change was wrought in him similar to that which was wrought in the great Apostle Paul.

It was when he was sixteen that his father, finding him unfit for outdoor labour, apprenticed him to a shoemaker; and one of his fellow-apprentices, a despised dissenter, was to be the

first to lead him to Christ. The whole account of his acceptance of the Saviour, and gradual entering into the spirit of the Gospel, is deeply interesting; and on October 5th, 1783, at the age of twenty-two, he was baptized in the river Nen. But, though he followed what he believed to be the guidance of Scripture in regard to this matter, his own convictions had no narrowing effect upon him: his heart grew broader and broader. In his judgment of himself, and in his regulation of his own conduct, he was always strict and severe. In his judgment of others, and in the allowances he made for difference of opinion and even for diversity of action, he showed himself large-hearted. He followed his Master, who walked with a large heart in a narrow path.

One other point has to be noticed in regard to Carey's youth, namely, the wonderful manner in which, while still working as a shoemaker or cobbler with his beloved master, Mr. Old, he surmounted unspeakable difficulties in the way of the acquisition of learning. By constant study of books, and with the assistance of kindly friends, he mastered Latin, Greek and Hebrew, and thus not only fitted himself for the work of the ministry to which he was afterwards called, but also gave promise of that wonderful power of acquiring new

languages by sheer determination and devotion to study, which enabled him to do the splendid work which he ultimately did in India. The devotion with which he gave himself to the service of the Christ and to His work is thus described by his sister: "When he came home we used to wonder at the change. We knew that before he was rather inclined to persecute the Faith he now seemed to wish to propagate. At first, perhaps, his zeal exceeded the bounds of prudence; but he felt the importance of things we were strangers to; and his natural disposition was to pursue earnestly what he undertook, so that it was not to be wondered at, though we wondered at the change." A few friends who had begun to realise that he possessed special gifts, which were manifested at family worship and on other private occasions, asked him to exercise these gifts by preaching in a house at Pury; and this he did, his sister tells us, with great acceptance. He continued preaching occasionally until he was settled at Moulton in 1785; and in 1786 he was ordained pastor, though he continued to follow his business of shoemaking in order to enable him to support his family.

His great friend, Andrew Fuller, tells us how at this time Carey had begun to be filled with the missionary spirit. It is doubtful, however, whether

it was not even before this that Carey began to think of the needs of the heathen. As I have already said, he had always been exceedingly fond of geography; he had exceptional knowledge of the state of things all over the known world; and he appears to have taken special delight in teaching boys something about the far places of the earth and the discoveries of the great sailors. It is wonderful to see how God prepares the way for the carrying out of His work; and as we find the Apostle Paul filled with zeal to preach the Gospel to all parts of the world as known in his time, so we find individuals in the Church in more modern days raised up to grapple with the great problems which increasing civilisation and extended discoveries have called into existence.

Carey was very much struck with the efforts made by the men who were thrust out of the Church into the West—Eliot, and the Brainerds and the Mayhews who carried the Gospel to the wild tribes of America; and soon the need of other non-Christian lands began to be a real burden on his heart and conscience. Andrew Fuller tells us that "he would be frequently conversing with his brethren in the ministry on the practicability and importance of a mission to the heathen and on his willingness to engage in it. At several ministers'

meetings, between the years 1787 and 1790, this was the topic of his conversation. Some of our most aged and respected ministers thought, I believe, at that time, that it was a wild and impracticable scheme that he had got in his mind, and therefore gave him no encouragement. Yet he would not give it up, but would converse with us one by one, till he had made some impression upon us."

It is indeed a sad and humiliating thought that not only had Christian people in England failed to consider the claims of the heathen, but also that, when these claims were set before them by a man whose loyal and devoted heart was stirred by love to God and man, it was difficult for him to secure any response, and that he met even with strong opposition. We have a sad account of a meeting at Northampton in 1786, at which old Mr. Ryland presided, in which the younger brethren were invited to propose a subject for discussion. Young William Carey, at that time in his twenty-fifth year, suggested the topic, "Whether the command given to the apostles to teach all nations was not obligatory on all succeeding ministers to the end of the world, seeing that the accompanying promise was of equal extent." Mr. Ryland denounced the proposition. There are two accounts of what he

said. Probably they should be put together. If so, his remarks ran something like this, "Young man, sit down. You are a miserable enthusiast for asking such a question. When God pleases to convert the heathen, he will do it without your aid or mine. Certainly nothing can be done before another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, will give effect to the commission of Christ as at first."

We are not to judge or to blame this hyper-Calvinist in respect of this utterance, without making that allowance for it, which is found in the fact that it gave voice to the feelings of the vast majority of Christian people at that time, both north and south of the Tweed. It is a solemn and somewhat humiliating thought that men studying the Scriptures, and professing the religion of the Lord Jesus Christ, could be so completely out of touch with the spirit and purpose of the Gospel. The subject was not, however, to be thus set aside. A Call to Prayer was issued in 1784, in which these remarkable words occurred, "Let the whole interest of the Redeemer be affectionately remembered. Let the spread of the Gospel to the most distant part of the habitable globe be the object of your most fervent requests."

When Carey received this serious rebuff from

men for whom he could not help having a great respect, he set to work, with "the love of God and the patience of Christ" in his heart, to write his "Enquiry into the Obligations of Christians to use means for the Conversion of the Heathen." In this he showed his wonderful acquaintance with the geography and statistics of the world, painting in very vivid colours the moral and spiritual condition of the vast majority of men. He dealt in a masterly manner with the arguments against, and the difficulties in the way of, missionary enterprise. He showed his deep appreciation of the claims of the Lord Jesus Christ, and advocated the New Testament ideal of the great Church of Christ carrying His Gospel to all parts of the world; and he concluded with an eloquent reference to the joy of harvest. "It is true," he said, "all the reward is of mere grace, but it is nevertheless encouraging. What a treasure, what a harvest, must await such characters as Paul and Eliot and Brainerd and others, who have given themselves wholly to the work of the Lord. What a heaven will it be to see the many myriads of poor heathens, of Britons among the rest, who by their labours have been brought to the knowledge of God. Surely a crown of rejoicing like this is worth aspiring to. Surely it is worth while to lay ourselves out with all our

might in promoting the cause and kingdom of Christ."

I need not tell the story of the difficulties which William Carey had to overcome, even amongst his own people, how scanty was the sympathy, and how limited the support which he was ultimately able to secure even from them. I need not tell of the battle that he had to fight with the narrow spirit and "abominable monopoly" of the East India Company. His splendid courage and unwavering faith carried him through all; and in 1793, at the age of thirty-two, he was able to start for India, though he had to take his passage on board a Danish East Indiaman, the "Kron Princessa Maria," for Bengal. I cannot enter into particulars of his life in India, nor tell in detail of the way in which he and his colleagues supported themselves by their own labours during their mission work; how they preached the Gospel despite all the opposition to it on the part of those in authority; how by tact and patience they overcame difficulties; how they found the people sometimes willing to listen to them, sometimes stirred by misrepresentation to ignorant and fanatical opposition; how they gradually made way, receiving and gratefully acknowledging a little encouragement here and there by the dropping into the Church of one convert after

another; how in the teeth of all opposition and of all discouragement they founded the Church in Bengal; and how by the most extraordinary labours Carey acquired a knowledge of the vernaculars and of the classical languages of India, which won for him a high place in the estimation of the natives of India and of the Government and its officers.

William Carey was a shoemaker; and he was one of the common people; but he was not content to remain a common man. It was not an uneducated and untrained missionary that led the first great attack in the name of Christ on the ancient religions and superstitions of Bengal, but a man, who by consecrated energy and capacity, as well as by devotion to the cause, was an instrument prepared by God for the great work to which he was called. No one can fail to see, from the history of men like Carey, that it is not only by those who are esteemed great among the children of men that God has appointed great things to be done; but let no man dream, on the other hand, that such a history teaches us that it is by careless or indifferent instruments that God will achieve His great purposes.

There is a beautiful word of David's, wherein he said unto Araunah, "I will not offer unto

the Lord my God of that which doth cost me nothing." True service of the Kingdom is costly service. Sometimes the Master trains His servant by severe discipline, and makes him learn in suffering what he requires for his work. Sometimes the servant himself gives of his best, in patient toil and devoted sacrifice, to render service to the Master. William Carey had both of these experiences. He passed through great tribulation, he toiled unremittingly, he gave all that he had ungrudgingly, and he gave himself wholly, in his preparation for, and performance of, his signal service to his beloved Master. He practised throughout his own life that which he once urged on his son, "Consider yourself as devoted to the work of the Lord; and lay yourself out to promote by every method in your power the cause of the great Redeemer." And so he became, with the blessing of God, one of the very greatest missionaries that the Church of Christ has known.

Great as Carey became, however, he was still humble. From first to last, his efforts were put forth in dependence on the power of God. His message to the Church, written within a few months of his death, was but the expression of the principles which underlay his life for Christ. "As everything connected with the full accomplishment

of the divine promises depends on the almighty power of God, pray that I and all the Ministers of the Word may take hold of His strength, and go about our work as fully expecting the accomplishment of them all, which, however difficult and improbable it may appear, is certain, as all the promises of God are in Him, yea, and in Him, Amen." Carey's motto may well be emblazoned on the missionary flag, and written on the hearts of all who desire to influence for their highest good the races of men, "Expect great things from God. Attempt great things for God."

It was a very miserable India to which Carey came in 1794, very different from the India of to-day. There is in some respects an apparent unchangeableness in the East; and though many new features have been introduced into life and administration in India, even during the thirty-seven years of my residence there, the country, in the interior at least, bears still very much resemblance to what it was when I went there. Great, however, have been the changes since the time of Carey. It is a sad picture that his letters and those of his companions give of the India of that day. The first thing that struck him on his arrival was the spiritual destitution of the millions of men and women by whom he was surrounded. Amidst

innumerable idol temples, erected to almost innumerable gods, they found no temple for the worship of the one living and true God. There was no knowledge of the divine government. Beings, ignorant, capricious and wicked, representing the, to them, altogether unintelligible forces of nature, were supposed to interfere largely and directly in the management of the world, while the three principal deities had themselves no love of righteousness, no settled principles of government, and no accord among themselves. There have been found many beautiful things written and said by Indian sages of the olden times; but the study of the sacred books, while it may interest as illustrating the strange vagaries, sometimes beautiful, sometimes gruesome, of the human imagination, does not, as a rule, give much suggestion of divine light nor any spiritual stimulus. Carey was deeply saddened by his study of the sacred writings of the Hindus which, as he said, had "maintained their celebrity so long merely by being kept from the inspection of any but interested Brahmans." Far sadder, however, even than the study of these books, was contact with the religions of the Hindu races as actually practised. The gods as commonly conceived by the popular mind were not only unreliable but often

stained with sin; and the people themselves were ignorant of the divine law and of the deep turpitude of sin, and trusted for their salvation to the outward washing in the sacred water of the Ganges, which was carried all over India to ignorant souls for the purpose of purification, or sought by weary pilgrims to the sacred river from far distant places.

There were certain terrible evils connected with the Hindu religion and life which soon attracted very special attention. The want of education among the people generally, the arrogant demand of the Brahmans to keep practically all education in their own hands, and to prevent the people from receiving the instruction which might fit them to deal for themselves with the great problems of life, filled Carey with indignation. The position of women in India in this respect was specially deplorable. The Shastras (or sacred books) were interpreted as denying to Hindu women all education; and this was confirmed by the general voice of the population. It was impossible in human nature that women should not have great influence in India just as they have great influence elsewhere; but the constant teaching of the religion of Hinduism and of the principles of life, which the people rightly or wrongly believed that

they found in that religion, was that women should not be made fit to exercise that influence for good. They were betrothed young, without their consent, to bridegrooms who had been found for them by a professional class employed by parents to seek out wives for their sons. They were married young and often were widowed before the marriage was consummated. The marriage of widows was forbidden; and the widow's life was a life of practical slavery. The wife herself was too often by no means a happy resident in her home; for such power was in the hands of her husband as can hardly be safely exercised in any community by ignorant and irresponsible persons.

Satti, the cruel practice whereby a widow immolated herself on the funeral pyre of her husband and was burned alive with his dead body, was the awful mark of a woman's degradation and want of independent spiritual existence, and was commended to the women as proving their faithfulness and purity, saving them from the accursed life of the widow, and securing for them and their husbands and families something of celestial bliss. One of Carey's letters shows the terrible and ineffaceable impression which the sight of a Satti made on his mind. He records his ineffectual protest at the time and his determination to have the practice discontinued.

Akin to this was the awful practice of infanticide, especially in the case of little girls, the offering of children as sacrifices on the banks of the Ganges, where the poor little creatures were left to be devoured by beasts of prey or by the amphibious monsters of the river, the sacrifice of hundreds of victims before the Car of Jaganath, and the burying alive of the miserable leper. All this darkness and misery made a great impression on Carey and his companions, and led them to take measures, not only for the preaching of the Gospel, but also for the formal and authoritative abolition of these cruel and murderous practices.

It must not be supposed that these things filled the minds of the missionaries with either hatred or contempt of the people. Carey's heart was moved not with indignation against those who were the victims of these grievous superstitions, and under the power of the terrible system which he found in the India of his day: it was touched with compassion as was the heart of his Master, who was called "the Friend of Sinners." He saw that which was lovable in human nature despite the darkness and superstition of centuries; he found the people after all for the most part gentle, kindly, patient, hospitable; and he writes of them with great affection and with great hope.

He felt that human nature was the same all the world over, that, marred as has been the image of God, it was true in the East as in the West that man had been made in that image. He believed very strongly in the fall; but he believed at least as strongly in the possibility of restoration. He declared that as it was impossible for any man in the West to be spiritually regenerated without the power of God, so in the East it was possible for the Spirit of God to regenerate and save any man. What he saw filled him neither with disgust or with discouragement, but drew him, full of love and hope, into an intensity of effort for the salvation of those around him. The patience of his toil shows how impossible it is to turn the man who believes in God from the work to which he feels that God has called him. For seven long years Carey daily preached Christ in Bengali without a convert; and then at last a man was found who embraced Christ. Ten years later the number of converts was not less than three hundred.

This first convert, Krishna Chandra Pal, was a Hindu of the age of thirty-six, and became an earnest Christian worker. It is interesting to observe that Carey did not follow the practice of some later missionaries of making their converts

abandon their old heathen names, but adopted the Pauline custom of baptizing them in the old names, that it might be plain that there was no Europeanising aim in the evangelising of the people. Another interesting feature of his treatment of his converts was this, that, while he led them to trample under foot the sacred thread by which they had been received into the Brahmanical caste, a new thread of similar character was given them to wear so that they might be still known among their people, when preaching Christ, as men who had been of high position among them.

The picture we have of India in Carey's time is also sad and dark in respect of the character of Anglo-Indian society as a whole. The Court of Directors had not in any way recognised their responsibilty for the moral and spiritual condition of those whom they sent out to administer the great charge which had been committed to them. The great majority of those who went to India were animated by motives which, though not wholly ignoble, were certainly mainly self-centred. When they came there they found an administration which tended to moral and spiritual corruption; and they found little influence in an opposite direction. Anglo-Indian society had sunk in great measure to the level of the East. We find that,

when chaplains were sent out, the Governor-General officially wrote even of them to the Court of Directors so late as 1795, "Our clergy in Bengal with some exceptions are not respectable characters." From the general relaxation of morals, he added, "a black coat is no security." England was far off. It took a six months' voyage to reach India; men did not come and go; they got out of touch with the Fatherland; and they sank, in perhaps the majority of cases, very much to the level of their surroundings.

This also was a matter which moved Carey to the very depths of his heart. He longed to exercise an influence over his fellow-countrymen, which would make them an elevating influence in the land to which they had come; and through his great scholarship in the vernacular languages he was able to obtain a position in the College of Calcutta which gave him an opportunity of exercising that influence over some who were to occupy high places in the Government of the country. This influence was singularly beneficial; and many of those employed in the Civil and Military services of the Company received from him, through his teaching and example, impulses for good which were of great importance to the community at large. In 1798, Wellesley, the new

From an Engraving issued by the Baptist Missionary Society in 1813 bearing the inscription:

"Professor Carey of the College of Fort William, Calcutta, attended by his Pundit."

The original Painting, by Home, is preserved in Regent's Park College, London.

Governor-General, was deeply shocked at the state of things which he found in the Services. He wrote strongly to the Court of Directors on the subject; and they, though their own policy was largely to blame for the state of things which had arisen, joined with him in his condemnation of it as "highly discreditable to our Government and totally incompatible with the religion we profess." In his reforms Wellesley had the active and invaluable co-operation of William Carey, with the result which I have indicated.

Another class which attracted the sympathetic attention of Carey was the Eurasian community, a class of mixed blood which had been wholly neglected. This class might have been a power for good: it was a reproach. Carey and his colleagues took up the matter of its education and spiritual enlightenment in their usual earnest and effective way. Their policy has been carried out during the intervening years, but in a manner which is not much more than half-hearted. A revival of interest has recently been awakened in the Eurasian community; and it may be hoped that much will be done to wipe out the reproach connected with past neglect. A great deal was done by Carey and his colleagues, the effects of which survive to this day. A policy was

inaugurated which has been followed ever since, though not with the zeal and earnestness which the subject demands.

One of the most appalling features in the whole situation was the fact that the Court of Directors and the Government of India were not only strangely indifferent to the condition of their own fellow-countrymen and of the vast populations committed to their charge, in respect of their spiritual destitution and moral tone, but were also opposed to religious work in India. They had the idea that the preaching of Christianity to the Hindu and Muhammadan populations might be a source of political danger; and they would not allow it. They were armed with full power to prevent it. The Company had power to send home what they called "interlopers." The words of the statute ran thus, "Be it further enacted that if any subject or subjects of His Majesty not being lawfully licensed or authorised shall, at any time or times, directly or indirctly, go, sail, or repair to or be found in the East Indies or any of the parts aforesaid, all and every such person or persons are hereby declared to be guilty of a high crime and misdemeanour." They were subject to fine or imprisonment and to deportation. This power, which Carey denounced as morally as well as

politically wrong, was unsparingly used to keep out the preaching of the Gospel from India. It led to these first missionaries going to India in a foreign ship and taking refuge in Serampore under a foreign flag.

Serampore, now a part of British India, has sacred associations in connection with this first mission to Bengal. From there the missionaries, protected and encouraged by the Danish Government, made their first attack on the heathenism around them, and established their character and the beneficence of their mission, before they were allowed to exercise it in British India. It was there that much of the translation of the Scriptures was done; it was there that the great educational policy of these early missionaries was fully developed; and it was there that Carey found his grave. I have myself visited this, to me, sacred spot, and have seen the place where the missionaries worked, the pagoda known by the name of the saintly Martin, and the grave of our great pioneer missionary. Carey himself before long secured a high place in Calcutta by the extreme value of his services to the Government in respect of vernacular languages; but it was years before he was able to obtain the relaxation of the prohibition to which I have referred. Religious

toleration is one of the first principles of government in any country, and specially in a country like India; and it is most important that that principle should not be violated; but it was a selfish and disgraceful policy that led these old rulers of India to set themselves to maintain the ignorance and superstition of the people, lest attempts to enlighten them should lead to political trouble and loss of revenue. It was a policy of lower moral character and political wisdom than that even of pagan Rome. It was largely due to the influence of Carey and his colleagues that the conscience of the authorities, both at home and in India, was at last roused and enlightened in regard to this subject.

It is worth observing how much these missionaries did for the amelioration of the terrible condition of India as they found it. Apart altogether from their preaching their political influence was unspeakably valuable. It is hardly possible to assign them too great a part in the abolition of Satti, of infanticide and of suicide in the name of religion, in the progress of education, agriculture and private enterprise, or in the development of the freedom of the people. The principles for which they struggled in the early days with such wonderful effect, against apparently

unsurmountable difficulties, are those now recognised in the administration of the Empire of India.

It would be wrong to forget the debt which the well-wishers of India and the Government of this country, as responsible for the well-being of that dependency, owe to the missionaries; and it is unwise to regard the missionaries now as negligible in respect of the administration of the country. There are, of course, exceptions. There are missionaries, fortunately few, of narrow sympathy, deficient education and unsound judgment, who alienate from co-operation with them those who feel themselves responsible for the peaceful administration of the districts committed to their charge; but the vast majority of the missionaries have not only the interests of the people at heart, but are seeking to advance these interests in a manner and by methods which demand the sympathy, encouragement and co-operation of those mainly responsible for the government of the country. I have had great experience of the advantages to be derived from consultation with the missionaries in regard even to the secular administration. In one of his addresses to Lord Wellesley, Dr. Carey, speaking in Sanscrit on behalf of the Calcutta College, used the following language about himself: "I, now an old man, have

lived for a long series of years among the Hindus. I have been in the habit of preaching to multitudes daily, of discoursing with the Brahmans on every subject, and of superintending schools for the instruction of the Hindu youth. Their language is nearly as familiar to me as my own. This close intercourse with the natives, for so long a period, and in different parts of our Empire, has afforded me opportunities of information not inferior to those which have hitherto been presented to any other person." This claim may be made by many a missionary to-day; and it is folly to ignore it.

Carey's methods in carrying out the mission to which he had devoted his life were three. He was a great preacher, and believed thoroughly in preaching the Gospel as it was preached in the New Testament by our Master and by His immediate followers. He preached it publicly, and he preached it in private conversations; he was unremitting in his labours, and his labours bore fruit.

His second method was the method of education. It is to me a matter of deep interest to see how the Holy Spirit, promised to the Church not for a particular generation but for all the age, has guided the devoted servants of God in respect of their methods of carrying out the great commission

of their Master. It is surely not consistent with our view of the teaching of Christ, in regard to His presence and influence through the Holy Spirit in the Church, to suppose that the methods of one age must be stereotyped for all times, and that He, in His power over the hearts and minds of His servants, will not commend to their discretion methods suitable to the differing circumstances and conditions of different ages and countries. When we remember how a Jew like Paul had not, when he embraced Christ, to throw aside everything that he had hitherto held sacred, but had only to take one step forward in recognising Jesus of Nazareth as the promised Messiah, we see how different his case was from that of the Hindu to whom the Gospel is now presented. The latter has to turn to God from his idols. He has not only to endure persecution like the old Jewish convert; but he has a difficulty which is perhaps even greater than that. He has to sacrifice, as contrary to God, the things that he has most prized. He has to be raised from ignorance and superstition into the light of the knowledge of God. This will itself suggest the necessity for patient instruction.

Then again when we look at Paul's missionary work we see, even from the very brief records

that have been left to us, how much he utilised Jewish converts, and those who, like Timothy, had known the Scriptures from their youth, in fostering and maintaining the infant Churches which, through the grace of God, he established throughout the then known world. Here again we surely see the necessity for the instruction of the young in the principles of the Gospel. Carey, therefore, set himself to lay hold of youth in its impressionable time, and by the means which most impresses it, and to give education full of religious teaching to the people generally so far as they would avail themselves of it; and in this he had the double object of enlightening the individual soul and of preparing agents for missionary work. This educational policy has recommended itself to all the best and most successful missionaries in the field. None of them would undervalue for a moment the work of preaching the Gospel; and Carey gave himself to that with his usual indefatigable energy; but, on the other hand, they all, like Carey, believe in the great utility of educational missions.

In the educational policy of the Government, where it establishes its own schools and colleges, there is a grave defect, namely, that while it cannot in conscience teach the religions of the

peoples themselves, it feels itself also debarred by the principle of religious neutrality from teaching its own; but Carey got hold of the great principle which has, fortunately for India, been accepted by its most statesmanlike administrators, and by Indians as well as by Europeans, that the Government is as much bound, in its responsibility for the welfare of the peoples committed to its charge, to pay for education as to abstain from active propaganda of its own creed. On this has been based the Grant-in-Aid Policy of the Government; and it would have been well for India if the Church at home had so responded to the demand for enlightenment in these dark places of the earth, as to enable the Government to a large extent to withdraw from educational work itself in favour of efficient educational institutions, supported by grants-in-aid, which would train the pupils and students in the principles of morality and religion.

Carey's third method was the translation of the Scriptures. To that he gave himself from the very first. One of the things which most impressed him was the want of that Book which he had learned to regard as his most precious possession; and his educational policy, as well as his unwearying efforts at translation of the Scriptures, was

directed to enabling the people to study the revelation of God in their own tongue. I do not find myself free in this brief lecture to enter into details about this part of Carey's work; but I will give you one figure which will convey to you some idea of his wonderful labours in connection with translation. There were no less than thirty-four translations of the Bible, or parts of the Bible, made and edited at Serampore by Dr. Carey between 1801 and 1822; and there were six that were edited and printed only by Carey. It is marvellous to think of the labour which this work involved; and yet it was only part of the work which Carey was doing. All the time he was preaching and teaching; and he was earning by his professional labours a vast sum of money which he devoted to mission work. It is estimated in a very careful computation that he received in all for himself and his family £600 from the Society which he called into existence and which sent him forth, while he spent on the Christianising and civilising of India, £1,625 received as a manufacturer of indigo and £45,000 received as Professor of Sanscrit, Bengali and Marathi, and as Bengal Translator to Government, or £46,625 in all.

Carey had two great principles regulating his

missionary work. The one was that he should regard himself as the equal and companion of those to whom he preached the Gospel. This principle he carried into effect throughout his whole career. He was the brother-man of every man whom he met, whatever his colour; and he was the brother in Christ to every Christian whom he met, whatever his history. This principle is of the highest importance to sound work of any kind among men of another race than our own; and it is absolutely essential to the spirit of the Gospel of Christ. The other principle was the Pauline one, that he should not be burdensome to those to whom he was sent or even to the Church itself. I do not think that this is a principle that need be acted on by all missionaries; but it certainly was a good principle to start with; and it had a wonderful effect on the early Christians of India in making them self-denying, self-supporting and self-propagating.

The news of Carey's work in India roused the Church at home. It is splendid to see this result of it. His own Society was greatly encouraged and invigorated. Godly men in the Church of England were roused to enthusiasm; the enthusiasm spread to Scotland; and it may be regarded as one of the great results of Carey's work that

missions have taken a deep hold on the affections of the people of these islands since his time. It is a mere matter of history that this is not only subsequent to, but the consequence of, Carey's work. "He being dead speaketh"; more than that, he still works; for he allowed himself to be laid hold of and controlled by the Spirit of Christ, and his example and the influence of that Spirit going out from him roused Christians in all parts of the country. They began to realise the destitution of the heathen, which his sympathetic imagination had led him to understand long before he started on his missionary career, and to realise the claims of Christ, which his devoted loyalty had made the main-spring of his life.

What changes have come about in India also since the days of Carey! The formal and official opposition to the spread of the Gospel has so far passed away that any effective barriers to the work have been removed. Doors are open everywhere for the preaching of the Word; and the servants of Christ are received on all hands with respect, and by many with love and reverence. The little Church struggling in its infancy, and nourished with fatherly care by these first missionaries, is developing into a strong self-supporting, self-governing, self-propagating Church, and is more

and more taking its true place among the peoples of India as a centre of life and healing. I have, during the course of my thirty-seven years' service of the Crown in India, seen Christians moulded by the power of the Gospel of Christ. I have seen men brought out of heathenism by the Gospel call and laid hold of by the Saviour through the power of the Holy Spirit. I have seen them transformed by the renewing of their minds. I have seen them changed from glory to glory, as by His Spirit, into more and more of likeness to their Lord. I have seen them growing stronger and purer and more Christ-like year by year. I have amongst them friends of whom I can only speak in precisely the same language as I should use when speaking of loved and honoured Christian friends in the West.

As human nature is the same in the East as in the West, so also the need of men for God is the same there as here. The unrest and disquiet of men made in the image of God, while they are without God, is the same there as here; and Jesus Christ, whom we, in dark days and days of anxiety, have learned to know as the "same yesterday, to-day and forever," is manifested as the same in the East as in the West, in the South as in the North. Among non-Christian peoples the same

miracles of individual justification and sanctification are seen as amongst ourselves. I have also seen congregations gathered together; I have worked among them, visiting with an Indian brother elder, as my colleague in our "district" or division of an Indian native congregation; and I have learned the native Christians as people sometimes learn Christians at home. The result has been perhaps a greater appreciation of the power of Christ as Saviour than I might otherwise have had. "The works of the Lord are great: sought out by all them that have pleasure therein"; and, I may add, they give great pleasure to all that seek them out.

There is a beautiful invitation in the Psalms which says, "Walk about Zion and go round about her. Tell the towers thereof. Mark ye well her bulwarks; consider her palaces; that ye may tell it to the generation following. For this God is our God for ever and ever." It is well to seek to become acquainted with the work of God both at home and abroad. Such an acquaintance gives us newer and fuller views of the power and glory of our God. I do not think that men know Zion well, nor do they know the lessons about our God which the study of Zion is fitted to teach, unless they know something of the towers and bulwarks

in these far places of her walls, where the enemy seems ready to come in like a flood, as well as of the palaces in which it is the delight of Christians at home to dwell. I cannot, however, at this time, deal further with this matter; but I am sure of this, that if men like William Carey could now see the Church in India, they would feel that their labour had not been in vain; and I am sure of this also, that we have every reason, in view of the results which have already attended the missionary work of the Church, to thank God and take courage.

I have given a much greater share of attention to the early history of Carey than to the rest of his life, and I have gone with much greater detail into his youth, than would have been justified, if my object had been to give an account of his life as a whole; but that has not been my main object. My desire has rather been to indicate what is the missionary spirit, and to use Carey as a wonderful illustration of that spirit in its principal characteristics. It cannot but have been observed that I have already referred to several points of resemblance between the first great apostle to the Gentiles and this first great English missionary. Dr. Wilson, of Bombay, institutes a comparison between Dr. Carey and the Apostle John, saying,

"Like the beloved disciple, whom he resembled in simplicity of mind, and in seeking to draw sinners to Christ altogether by the cords of love, he outlived his trials to enjoy a peaceful and honoured old age, to know that his Master's cause was prospering, and that his own name was named with reverence and blessing in every country where a Christian dwelt." There is much not only of truth but of beauty in this passage. At the same time it seems to me that the life-histories of Paul and Carey have more in common.

The resemblance between these two great pioneers of missionary enterprise—the one in the West in the early days of the Church, and the other in the East in modern times—is in many respects most striking. Paul, the apostle, was a man highly educated in the religious learning of his time. He belonged to a religious family, and was a Pharisee of the Pharisees. He had been brought up at the school at Tarsus, as long as that institution could carry him forward in the study of the religious books available to his people and class; and afterwards he was sent to Jerusalem to study at the feet of the greatest teacher of the day. Carey, like Paul, had been brought up in a religious atmosphere. The stern old Parish Clerk and School-master had taught him, from the Scriptures

and from the Prayer Book, as much as he could of the religious learning of the day. He had absorbed largely the cold pharisaical spirit that characterised religious men in those days. As for learning, though it was denied to him to acquire it under the same favourable circumstances as Paul, his own devotion to its pursuit and his determination of character had secured it for him to an exceptional degree.

Suddenly, as a young man, Carey was brought face to face with the love of the Lord Jesus Christ. As to the old persecutor of the early Church Christ revealed himself on the way to Damascus as Jesus of Nazareth, the once despised and crucified, seated at the right hand of the Majesty on high; so to Carey there was revealed the crucified and exalted Saviour. And as to Paul this revelation of the love and power of Christ was accompanied with a clear statement of His identity of interest with the Church that He had purchased with His own blood, so to Carey the manifestation of the love of Christ brought a sense of the need of the world and of the dignity and beauty of the Church. As that revelation on the journey to Damascus changed the Apostle Paul from the self-righteous Pharisee into the preacher of charity and love, from the ruthless persecutor of the Church into the father

of all the Churches, from the proud Jewish idealist into the great apostle of the Gentiles, so the revelation of Christ seems to have, as in an instant, changed William Carey from the cold formalist into the earnest evangelical Christian, and from the proud pharisee into the tender and loving preacher to those who needed the Saviour both at home and abroad. The vision of Christ on the throne affected both by giving to them a thought of the kingdom of Christ altogether different from anything, not only that they had themselves conceived, but that was conceived by their contemporaries. Thus, as the commission came to Paul, "I now send thee unto the Gentiles to open their eyes, and to turn them from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me," so Carey was sent to the heathen in far distant lands to preach to them that Gospel which had illuminated and gladdened his own heart and life. Both of them promptly accepted the commission. Both of them went out to spend and be spent for Christ, giving up all, and labouring hard that they might not be burdensome to any. William Carey, as well as the great apostle of the Gentiles, could

say, "I was not disobedient unto the heavenly vision."

I do not think that we can ever have the missionary spirit in any adequate measure unless we realise something very clearly and powerfully of what Christ has done for ourselves. When Carey writes his confessions, which may seem to some of us extravagant in language, and when he goes on to tell us of how the Lord Jesus was revealed to him as the Saviour of the sinner, one sees at once the basis of his missionary zeal. I think that there is perhaps no text more suitable for a missionary sermon than this from the Fortieth Psalm: "I am poor and needy; yet the Lord thinketh upon me." What the Gospel is to myself, with what I see of it as the power of God unto salvation among those around me in my own land, is that which produces the irresistible desire to carry it to others. To a man impelled by this desire there is nothing for it but to preach. "Though he preach the Gospel he has nothing to glory of; for necessity is laid upon him; yea woe is unto him if he preach not the gospel." "Freely ye have received; freely give" is not only a command. It is a principle of human action. His is not an estimable character who can freely receive without having the desire to give freely. It is the

natural response of a grateful heart to God to turn to the help of man; for if we do not love men whom we have seen, how can we love God whom we have not seen?

There is another great revelation that lies at the root of mission work: it is the revelation of the claim of Christ and of His commission as founded on that claim. The purpose of God concerning His Son is stated to be that He should be the "First born among many brethren." That purpose runs through the whole teaching of the Holy Scriptures. The Lord Jesus came to fulfil that purpose. The ultimate fulfilment of it was "the joy which was set before Him," for which "He endured the Cross and despised the shame." We have heard Him speak of that purpose in His darkest hours; and He has not failed to give us a vision of its fulfilment. He has, as it were, by the hand of the beloved disciple, withdrawn the veil which hides from us the future, so that we may see Him in His glory when that purpose shall have been fulfilled. He has shown us "a great multitude that no man could number of all nations and kindreds and peoples and tongues, standing before the throne and before the Lamb, clothed with white robes and palms in their hands, and crying with a loud voice, saying, Salvation to our God

which sitteth upon the throne and unto the Lamb." He has revealed to us, through the Apostle Paul, His own coming again, "when He shall come to be glorified in His saints and to be admired in all them that believe." This vision of the glory of Christ as the centre of a great redeemed Church, from all nations and peoples and kindreds and tongues, is that which moves the heart and fills it with missionary zeal.

We must not consider this matter apart from the purpose and command of Christ. You remember that last walk which He had with His disciples on the earth, how He led them over against Bethany, so full of memories of love and power. As they walked with Him and saw His face, there came into their minds the thought that something great was imminent; and they said to Him, according to the light they had and the ambitions of their race, "Dost thou at this time restore the Kingdom unto Israel?" He replied to them, "It is not for you to know the times or the seasons which the Father hath kept in His own authority. But ye shall receive power, after that the Holy Spirit has come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth." It was as though He had said to them,

"I cannot tell you now when the Father will give Me my kingdom, when He will fulfil His promise to give Me the heathen for my inheritance, and the uttermost parts of the earth for my possession; but I do tell you that, in His sovereignty and love, He has chosen you to be the soldiers to win for Me my kingdom. He sends you forth as my witnesses to win for Me the uttermost parts of the earth for my inheritance. He has consecrated and sanctified to Himself your blood-bought powers and energies, filled as they will be with the Holy Spirit, to secure for Me the crown which He has purposed to place upon my head." And as He spake these words He was parted from them; and a cloud received Him out of their sight.

This is the commission, with its high privilege and grave responsibility, which influenced the heart of Paul, which influenced the heart of Carey, and which has influenced the hearts of all devoted missionaries in the history of the Church. The missionary spirit does not concern itself only with foreign missions or with home missions. It concerns itself with the claims of Christ, and takes the same broad view of these claims as the Lord Himself has taken. There are no departments in loyalty, no reservations in love. A man cannot say, "I believe in home missions, but do not believe

in foreign missions," or "I will support foreign missions and let home missions alone." He will say, "I believe in the claims of Christ, and I desire to see Him reigning at home and abroad. I desire to see His world-wide purpose fulfilled." Loyalty to Christ, and the love for man which that loyalty produces, are not narrow nor circumscribed in their scope.

I know that, though the Christian Church has learned to love and reverence the memory of Carey, there is nothing that he himself would have desired less than that our gathering together should concentrate our thoughts upon him. That humble and devoted servant of our Lord and Saviour would have desired nothing less than this, that our thoughts should be fixed on the glory and the claims of the Lord Jesus Christ, and that, by the memory of His work through His servant, our zeal for His cause should be quickened and inspired.

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